Ut Omnes Unum Sint

THE LAMP

VOL. VIII. GRAYMOOR, GARRISON, N. Y., APRIL, 1910. No. 4.

Entered as second class matter June 4, 1906, at the P. O. at Garrison, N. Y., under Act of Congress March 3, 1879.

For Zion's sake will I not hold my Peace, and for Jerusalem's sake I will not rest until the Righteousness thereof go forth as brightness and the Salvation thereof as a *Lamp that Burneth.—Isaiah lxii: 1.*

THE FOND DU LAC CHALLENGE.

Some time ago Dr. Grafton, Bishop of the Anglican Diocese of Fond du Lac, Wisconsin, published in the *Living Church* an "Open Letter to the Bishops" on the subject of the famous "Canon XIX", which has created such a stir in the Episcopal Church since the General Convention of 1907. Addressing his confreres Bishop Grafton wrote:

Right Reverend Fathers:

With your indulgence, and relying on your wonted charity, allow me as one of the older Bishops to bear my witness, with all humility, concerning a proposed modification of the present amendment to the 19th Canon.

As it stands, it has given much pain and caused great unsettlement amongst many Churchmen. *A rent has begun in the Church, which may yet extend to more serious consequences. If the principle of an Open Pulpit becomes an established one, I shall feel with others that the Church has changed her character and it is not that to which I or my diocese gave our allegiance. I believe therefore it will be wise, and tend to Christian unity and the peace of the Church* and its progress, if the word "confirmed" could be introduced into the present canon. This would give the Bishops the authority to license any confirmed member of our Church, man or woman, to speak on special occasions to congregations, having been invited by the rector of any parish.

We have italicized that part of the Bishop's letter, which seems to us to contain a threat to the effect that "if the principle of an Open Pulpit becomes an established one" a schism will be the result. "A rent," he says, "has begun in the Church, which may yet extend to more serious consequences." Of course a rent that has only *begun* may not end in such a rending of the garment, as to detach a part from the whole, but the rent "may extend" says the Bishop "to more serious consequences," which is another way of saying, we are heading toward schism. And this makes all the more significant what follows: "If the principle of an Open Pulpit becomes an established one, I shall feel *with others* that the Church has changed her character and that it is not that to which I or my diocese gave our allegiance." We have no means of knowing how seriously Dr. Grafton wished his colleagues of the House of Bishops to take him but certainly his words lend themselves to a significant inference. "*I with others*," "*I or my diocese*" can hardly be expected to remain inside the Protestant Episcopal Church, if she changes her character and becomes another Church than that to which we at one time gave our allegiance.

The Bishop of Fond du Lac's past record suggests his capability of putting the implied threat into execution, should a favorable opportunity be given him. We refer of course to the Bishop's withdrawal from the Society of St. John the Evangelist, known as the Cowley Fathers and also the early history of his Diocesan Sisterhood.

THE AMERICAN CATHOLIC

We are sorry to find the *American Catholic*, the ably edited organ of the advanced wing of the *Catholic Party*, not only publishing with approval the extract given above from Bishop Gratton's "Open Letter," but editorially committing itself to his leadership. The magazine says:

"It becomes, without circumlocution, our very pleasant duty to give our adherence to the plan suggested by the Bishop of Fond du Lac, in his lately published Open Letter to the Bishops."

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"There is no more honored leader than Bishop Grafton; no one who has made greater sacrifices for the cause he serves. In him we have the utmost confidence. He has made mistakes. Who has not? But in all the years of his service he has championed the cause of Catholic Churchmanship, when others have held their peace."

* * * * * * * * *

"We commend to our readers the utmost diligence then, in an effort to send delegates to the General Convention, who will exert themselves to bring about a clear understanding of the mutual obligation of Catholics and Moderates, to reconcile their difference, and to unite in the face of the common danger."

That the American Catholic has not lost sight of the *Fond-du-Lac Thesis* is implied, at least, in the following words from the same editorial:

"If we are right in our estimate of the forces that are at work in the Church, the question that must be ultimately faced—not necessarily at the coming convention—will be the preservation of the Apostolic priesthood. And when this question is faced in all its significance, *the Church will have reached the parting of the ways*." (Italics ours.)

At a time when the Holy Spirit is so manifestly impressing upon the minds of all Christians a desire to terminate the divisions of Christendom, it would be, it seems to us, a sad contravention of the divine intent, for a handful to separate from the Episcopal Church and set up another little sect, a *puny pretender* to the title, *American Catholic Church*.

Along with Cardinal Newman we still believe that the Oxford Movement was the work of the Holy Spirit and part of its providential purpose has been, we think, to permeate the Anglican body with the Catholic leaven and so to make it a medium of transition for Anglicans from the far-land of Protestantism back to Peter's Bark. The entrance of Newman, and hosts of other Anglicans, into the Catholic Church, has in no way hindered the Romeward trend of the Oxford movement, but rather inspired and helped it along in the right direction. The writings and the spirit of John Henry Newman are at this very hour a vital and regenerating force in the Anglican Communion not rivaled by Pusey or Neale.

When members of the Anglican Church have so advanced and grown in the verities of the Catholic faith that they have exceeded the limitations of the Anglican system, they should seek their rightful place in the bosom of the Catholic Church and thus happily escape the fate of following into a forlorn desuetude a leader seriously afflicted with an acute form of that fatal malady known as *Romaphobia*.

MULTUM IN PARVO

Christ is Risen. Alleluia! The Lord hath risen indeed and hath appeared unto Simon. Alleluia! Alleluia!

"The strife is o'er, the battle done;
The victory of life is won
The song of triumph has begun.
Alleluia."

Our Risen Lord Himself sounded the keynote of Easter joy and triumph when He saluted His disciples on Easter evening with that glad and soul-thrilling Salutation: *Peace be unto you!*"

Calvary was the battleground. "It is finished" the Victor's cry. Death—the Conqueror's rest after strife. And now on the third day having risen from sleep like a giant refreshed with wine, the Lord of Glory stands in the midst of His disciples and by the one word "Peace" sums up and conveys to them the spoils of His blood-bought victory.

"*He said therefore to them again: Peace be to you. As the Father hath sent Me, I also send you. And when He had said this, He breathed on them, and He said to them: Receive ye the Holy Ghost. Whose sins ye shall forgive, they*

are forgiven them; and whose sins you shall retain, they are retained. (*St. John xx:* 21-23.)

Thus did our Lord on the first Easter Day not only bestow on His Apostles the gift of Peace, but He gave them power to bestow it upon others unto the end of the world. In the celebration of Easter year by year the Catholic Church speaking with the authority of Jesus Christ pronounces one by one to the countless millions of her children in the tribunal of penance the sentence of Absolution, then bids them, *Go in Peace* to meet the Risen Lord at the altar, there to receive His Body as the pledge of life eternal. And so for nineteen hundred Easters in succession Jesus has come and stood in the midst of His disciples and uttered afresh His salutation "*Peace be unto you.*"

The English Guild of Ransom, under the leadership of Rev. Father Philip Fletcher, inaugurated this year a novena for the return of all England to the Unity of the Catholic Church, which began on March 1 and ended on the Feast of St. Gregory the Great, March 12th. The novena elicited a multitude of masses and prayers throughout England and beyond its borders. We were glad to join in its observance at Graymoor. In the *Universe and Catholic Weekly* (London) Father Fletcher said:

"I was led to think of such a Novena through reading in the *New York Times*, of the conversion of a whole community of Anglican clergy and sisters, called the Society of the Atonement in New York State. The whole community came over, and was permitted to become at once a Catholic community. (Two years) previous to their conversion the community had organized an Octave of Intercession called the Church Unity Octave, from January 18 to January 25. The editor of THE LAMP, the Society's magazine, wrote in February of last year: 'Beyond our highest expectations was the response made this year to the invitation sent out by THE LAMP to our readers and friends to unite in the observance for the second time of the Church Unity Octave.' These prayers and there were many Catholic prayers offered also here, it seemed to me, this fruit, the conversion of the whole community, who had been) brought to realize that Church Unity can only be through and with Rome.

"We have amongst us, in England, several Anglican communities of clergymen and sisters, good, devout people, who pray for the Unity of the Church. Why should we Catholics not make a special effort to obtain for them the same wonderful blessing which has been accorded to the American Society of the Atonement?"

As the peaceful custodians of the sacred places in Palestine the sons of St. Francis have mounted guard without wavering or flinching for seven hundred years and that they are still faithful to the trust committed to them by their seraphic Father the following statistics eloquently testify. They occupy at the present time nine large monasteries and forty-seven small monasteries or hospices, in which there are altogether 509 Franciscans: 253 fathers, 34 fratres and 223 lay brother tertiaries. They attend fifty-one parishes or auxiliaries with 102,039 latin Catholics, and 1,100 Catholics of the Oriental rite, to whom they preach the gospel in twelve different languages. Besides, they have forty-six churches and forty-six chapels. Fifty-eight sanctuaries are under their guardianship, and they maintain 196 almshouses. They have fifty-nine schools with 4,020 pupils, under their direction, besides the large college in Aleppo and ten industrial schools. The orphans under their care number 141. They distribute food and clothing to 9,676 poor families. They have also several free dispensaries and nine pilgrim houses.

On March 3d a firm of Wall Street lawyers served notice that their clients "Rev. Arthur Lowdnes & Co-trustees" would shortly call upon those occupying it, to yield possession of the ground (about ¾ of an acre) upon which stands the Mission Church of St. John Baptist.

This is our Graymoor Portiuncula, upon which was built in 1899 the Convent of the Sisters of the Atonement.

The carpenters were busy at the time making extensive repairs and improvements upon the church building by order of the Archbishop of New York. The work was stopped and will not be resumed until the question of ownership is definitely settled.

St. John's Church was originally erected by Dr. Zabriskie Gray, rector of the Episcopal

Church at Garrison, upon land given by a non-Episcopal farmer, and several hundred dollars was contributed to the building fund by the people of the neighborhood, a neighborhood entirely non-Episcopal. The church was never consecrated as an Episcopal Church, nor accepted as such, either by the vestry of the Garrison parish, or by the Diocese of New York, to whom in turn it was offered. A few years later Dr. Gray went West and died there. The church was abandoned and became a hostel for tramps until some fifteen years ago when the Misses Elliot of New York and Miss Chadwick of Garrison, rescued the building from its sad state and engaged the Rev. Arthur Lowdnes and others to hold for a time, more or less irregular services.

In December, 1898, these ladies invited the Mother Superior of the Sisters of the Atonement to make her Religious Foundation at Graymoor. The following summer the Mother erected her convent, St. Francis House on the church lot, and improved and beautified an originally hopeless looking bit of land. A written offer of the church property was made to her by Miss Elliot speaking for the three. Sometime after Miss Elliot and her sister moved to Wyoming. In a later correspondence on the subject it was asserted that the quit-claim deed made by the widow of Dr. Gray in favor of the "trustees" was invalid because not signed by the other Gray heirs.

At the time of the reception of the Society of the Atonement into the Catholic Church it was proposed by Miss Chadwick to Miss Elliot and her sister that as in equity the Sisters of the Atonement were entitled to the property that they make over the quit-claim to the Rev. Mother Lurana S. A. in consideration of a certain sum of money. Miss Elliot by letter to Miss Chadwick assented to this proposition and the Sisters of the Atonement were by this means anticipating a satisfactory settlement of the matter, when the case suddenly took on its present aspect. This neighborhood never Episcopalian is now preponderatingly Catholic, and the only way for St. John's Church to fulfill its original purpose of "ministering to the people of the neighborhood," is to remain a Catholic Church.

Edmond Duez, one of those appointed by the French Government to sell and convert into cash the confiscated property of the expelled Religious, has defaulted to the sum of $2,000,000. The *L'Action Française* remarks cynically: "Duez being charged by the government to steal the Church's property can hardly be blamed for taking a part of the booty for himself."

The proletariat were told by the Anti-clerical politicians that the two hundred million dollars which, it was estimated would accrue from the sale of Church property, would be devoted to old-age pensions and other socialistic benevolences, but the Duez exposé affords the proletariat an object-lesson of how the socialistic program works out in practical politics.

Commenting upon the promulgation recently by the Holy See of an instalment of the revised Canon Law with which the name of Pius X will be forever identified *Rome* says:

"To a degree never before realized they make the Holy See and Rome the great clearing-house of the spiritual interests of the Catholic world. Within five years from now the Sovereign Pontiff will be in possession of a mass of data concerning the spiritual conditions, dangers, progress, tendencies, of his three hundred millions of children, such as was never before at the disposition of a Pope during nineteen centuries. It is said that the Code of Pius X will not be ready for promulgation for two years yet, but one readily understands the delay remembering that several thousands of "canons," many of them entirely new, most of them put into new form, have had to be drawn up, examined, re-examined, subjected to the inspection of Bishops and canonists in every country in the world, corrected and examined again, and when complete to express in clear language all that is suggested by the experience of the past, the exigencies of the present and the needs of the future for the good government of the Universal Church."

The *Re-Union Magazine* for March reports the President of the Ballarat Methodist Synod as saying:

"I am convinced that the goal of Anglicanism is absorption in the church of Rome, and that it is nearer than any of us imagine."

ENGLISH NOTES.

FROM OUR LONDON CORRESPONDENT.

"Tis an ill wind that blows nobody any good," and the persecution of the Religious Orders by the French Government has resulted in a somewhat unlooked-for situation in England. Every year there has been an interchange of children; about 3,000 English boys and girls going to convent schools abroad, while many children from the continent come over here. Years ago the continental convent schools outnumbered the English, to-day the position is reversed. In England, Wales and Scotland there are now over 380 convent boarding schools and colleges for little boys, girls, and young men, and it is to many of these that the Catholics of France are sending their children to be brought up in their faith, and incidentally to learn the English language. The schools for girls are easily first in point of numbers; there are some 300, seven times the number of those in Belgium. An article in the London *Evening News*, to which I am indebted for my information, points out that the Belgian schools are largely supported by English parents, who send their girls to them. A good percentage of these girls are Protestants. All of them go there to learn French, German and music and few leave without becoming capable of carrying on a sustained conversation in one or other of the foreign languages taught.

Re Occupation.

"The most remarkable feature of the new educational system which has sprung up in England as a result of the expulsion of the Religious Orders from France is the acquisition by Communities of old country mansions, many of them being pre Reformation priories and abbeys. Great houses, standing in lovely parks, have now become Convents in which the children of the French nobility and gentry are being trained in the faith of their fathers, and in all the higher branches of education. Alton Towers, in Staffordshire, once a rendezvous for Midland trippers, is now a boarding school for little boys. When on March 18, 1903, the French Government expelled the monks and students of Domat Abbey, established originally in Paris by English Benedictine monks in 1611, the expelled monks re-established their abbey in a magnificent building at Woolhampton, in Berkshire.

"In Staffordshire, too, the Benedictine nuns have acquired St. Mary's Abbey, over which a lady abbess presides and directs the education of a number of young ladies. In the adjoining county of Worcester, another abbey, that of Stanbrook, is conducted on the same plan. From Evron, in France, the Sisters of the Sacred Heart have come to Filey, where they have bought a fine old English mansion and grounds, in which the teaching of art is a feature.

"In the south the Bernardines of Lille, Esquermes, France, have settled in a noble old building standing in a park of over thirty acres, and the Sisters of the Nativity of St. German en Laye, near Paris, have come to Market Harborough.

"One of the finest of the French boarding schools established in England is that at the Towers, Bramber, Sussex, a beautiful castellated building standing in a park of many acres.

"These schools, situate in every county of England, are managed on lines to suit all classes. Few people unacquainted with the growth of the Convent School system in England realize what the monks and nuns are doing in educational work. A good proportion of the schools are classed as secondary schools, and are recognized as such by the Board of Education.

The Language System

"The feature of all, irrespective of grade, is the language system, and it is this which makes them so attractive to English and French parents. In most of the schools French conversation at all times is the invariable rule. So it comes about that English pupils acquire from their French school an easy flow of French, while the French children in separate class rooms learn English.

"It is not my purpose to say a word about the religious atmosphere which is, without doubt, unmistakable in every school. I have visited some of the establishments and have seen the pupils at work and play, have made inquiries as regards the proportion of Protestant children present, and have been astounded.

"My object in drawing attention to the extraordinary growth of late years in the number of these schools is to show what enormous influence they are having—mainly through the action of the French Government in expelling the Religious Orders—in laying the foundations in the minds of pupils of feelings of close friendship between thousands of English and French children."

This very suggestive article is by "An ex-schoolmaster." May we not hope and believe that, quite apart from any good results in the breaking down of racial prejudices, there will come a breaking down of the wall which Protestant misrepresentation and prejudice has raised? As the writer very correctly says, there

is an "atmosphere" in these Catholic Schools, and though I know that Protestant pupils are *not* coerced or unfairly persuaded in spite of what some people are pleased to allege—still some of the pupils, at any rate, cannot be insensible to the atmosphere of true religion, and it will certainly be impossible for the Protestant pupils to believe the lies that the baser sort of Protestants spread concerning monks and nuns, convent life, and the Catholic religion generally.

But alas for poor France! Only those parents who are wealthy, or fairly well-to-do, can send their children abroad, and one's heart bleeds for the children of the French workingman. England's gain is unfortunately France's loss. But all is not yet lost in the country of Blessed Joan of Arc, and the French Catholics, though bound to pass through a fiery furnace, will triumph in the end.

COMING EVENTS.

On June 28th Westminster Cathedral will be solemnly consecrated, and on the following day there will be a solemn national function to commemorate the sixtieth anniversary of the restoration of the hierarchy. The actual date of the latter event is on Sept. 29th, but the date has been anticipated owing to the Eucharistic Congress in Canada in September.

DOM CHAPMAN AND FATHER SIDNEY SMITH.

In the *Re-Union Magazine* for February Fathers John Chapman, O.S.B., and Sidney Smith, S.J., are among those who contribute criticisms of Dr. Gore's recent work. Dom Chapman's criticism might be improved by some more of the *suaviter in modo*; there is, perhaps, just a bit too much of the *fortiter in re*. He is a very powerful critic, but hardly a conciliatory one.

THE NEW CATHOLIC HYMN BOOK.

I wish I might introduce *Catholic Book Notes* more generally to readers of THE LAMP. Its staff of writers are all men of note and their criticisms are very fair and impartial. There is none of that indiscriminate laudation of every book written by a Catholic, or pooh-poohing of all non-Catholic writings. I give as a sample their criticism of *The Hymn Book* compiled and prescribed by the Catholic Hierarchy. Of it *Catholic Book Notes* says:

> On the decision to exclude translations by non-Catholics we have already commented, and our view that this prevents the production of a collection which, either in scholarship or literary value, can stand beside Anglican hymn books is confirmed by an inspection of the contents. We know that Caswall was conspicuously inferior to Neale as a translator, but until we read the 83 contributions from his pen which appear in *The Hymn Book* we did not know *how* inferior his verse were. Throughout the book, indeed, the translations from the Latin are poor, compared with those by Anglicans, and many cannot be sung to the plain chant melodies.
>
> We know nothing of the constitution of the Committee which drew up the list, but we can hardly think that it included any converts or others familiar with the translations which have proved so potent a factor in Catholicizing Anglican taste. Even granting the exclusion of non-Catholic versions, it was surely possible to find some rendering of the *Dies irae* preferable to that which appears in the book. Even if we exclude
>
> "Wondrous sound the trumpet flingeth,
> Through creation's realms it ringeth,
> All before the Throne it bringeth
>
> Death is struck and nature quaking
> All creation is awaking
> To its judge an answer making"
>
> it should be possible to find some Catholic version better than
>
> "The trumpet sends its wondrous sound
> Through all the tombs beneath the ground.
> And brings all to the Judgment Seat;
> Nature and Death shall stand amazed,
> When they behold the creature raised,
> The Judge's questioning to meet."
>
> (No. 223.)

The interesting feature of the book, which has the *imprimatur* of the Bishop of Birmingham, is, however, in the appendix, this "comprises hymns which, though not included in the *Authorized List*, have been previously approved." Some of these—*e.g.*, 91, 96, 100, 111, and others in another translation—*are* in the *Authorized List*, but the interesting thing to note is the inclusion of Neale's "O come, O come, Emmanuel." We are glad to infer from this that the exclusion of non-Catholic translations by the Bishops collectively does not prevent their inclusion in an appendix, with due authorization; and we congratulate Mgr. Parkinson, who has done much to encourage good hymn-singing, on having made this clear to those who might otherwise conclude that such translations were entirely forbidden.

Londinium

LUMEN CHRISTI.

The Story of St. Hugh's.

By Cyril C. Martindale, S. J.

I. The Prologue.

Dominus Illuminatio Mea.

"There is no greater gift for man to take, nor more august for God to give than Truth," wrote Plutarch long ago, still in the twilight, and still unguided by the Bright and Morning Star. Yet even he could see that the soul's experience of God's touch was infinitely solemn, holy ground;

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a place so dreadful that it must be kept secret as well as sacred. Nor shall I dream of daring, in these papers, of dissecting the modalities of my friend's passage into the Light: success there, even if possible, were a sacrilege. Only, we have Christ's word for it, the light once lit must be allowed to shine; and I shall try to relate with perfect simplicity the story of a work begun for God, though outside His covenanted sphere of special blessing, but continued and growing still towards perfection within the Church's bounds.

1899 is the first date we find, in the great pile of documents before us, at which the name of Norman F. Potter is coupled with the mention of an Anglican Boys' Home and Club. An entertainment is being gotten up at the Hotel Suisse, St. Moritz, organized by Mr. Potter, and the club for which its proceeds are intended belongs to the Anglican Charterhouse Mission, London, S. E.

A digression.

And here we must at once be pardoned a digression, if such it be, to describe the seed plot of this and many another Christian and social enterprise. We hear much nowadays about developing the social instinct, character, *Catholic citizenship*, in boys. No one can fail to sympathize with this ideal. And few can fail to see how large a part school missions may play in realizing it. We have here no room for details—many may be found in *The Month* for May, 1908, p. 484, in an article entitled *School Missions*, by the present writer. Practically, by a mission we mean a parish in some extremely poor district of a great town, financed, visited, and developed by the care of one big school, and if possible staffed by the Old Boys who have entered the ranks of the clergy. The Eton Mission at Hackney, Wick, with a population of over twelve thousand, was founded in 1879; in 1907 it had three clergymen and three resident laymen on the staff, all *Old Etonians*. A non-resident staff of fifteen supplements these; seven ladies (one a nurse) reside; and there are five non-resident ladies constantly at work. There are regular week-end visits of Eton boys from Saturday afternoon till Monday morning; and ladies from Eton come down each Monday to help at Mothers' Meetings and to visit the sick. Classes for men—one expressly designed to get at the roughs; men's clubs, boxing, rowing and the like; catechism and communion classes; drill and gymnastic classes (worked, need we say? by Old Etonians); two boys' clubs; Bible class, work society for widows, soup kitchens, cadet corps, and temperance clubs of various sorts, "holiday homes," and all the ordinary vehicles of mission work in regular operation. The Missioner periodically visits Eton; cricket and rowing matches between mission men and

Eton boys are held; new boys have a lantern lecture on the mission organized by the Captain of the Boats and the Captain of the Eleven. I know of one Old Etonian who *for eleven years* refused every evening invitation that he might spend those hours helping in the clubs of his school mission. The boys (roughly 1,100) subscribe about 450 lbs. a year; Harrow (about 600) gives to its rather smaller mission about 400 lbs. This mission, not (as I at any rate remember it) worked in ideally intimate relations with the school, is remarkable none the less for the number of old Harrovian laymen it attracts—men who come weekly for one night at least. Hardly any evening of the week goes by without such help; the hostel is always ready to put up Old Harrovians for the night or week-end or for longer stays; a Convalescent Home worked at Southsea by an Old Harrovian can cooperate with the mission's efforts to ensure fresh-air holidays for its children. We well remember the sudden glimpses into unimagined worlds of suffering, poverty, grinding monotony, and glorious apostolate, which were given to eyes accustomed only to the kaleidoscope of public school existence, by the Mission "jaws" (to give them their wonted name) by such men as the Hon. and Rev. J. Adderley, Archbishop Temple, and many another noted social worker, clerical or lay.

MR. POTTER AND HIS BOYS.

THE BEGINNING OF ST. HUGH'S HOME.

In a field like this, under the shadow of St. Hugh's Church, Southwark, a boys' home and club was started under Mr. Potter's care. Dare we not hope that our Catholic schools, already so generous in service personal or of money, may soon provide (singly or in groups) similar organized areas of Catholic activity, loved, watched, and supported by the boys because *their own*, whence many another St. Hugh's may rise?

Melancholy enough was the material to work on! It is infinitely sad to read the account of the first trip to the seaside, a camping-out expedition, organized by Mr. Potter and two lay friends. It was difficult to make the lads realize that the suggestion was genuine—that the "bloke" was serious when he offered it. Some it was impossible to persuade to *wish* to come, so utter the hopelessness into which their squalid life had sunk them; and this note of hopelessness recurs again and again, with mad gambling and drunkenness as the only highroads of escape. Many are endlessly suspicious. Mr. Potter must be a detective . . ; in league with the "coppers" . . .; he photographs a group, and it is at once decided that this is to help the police to recognize them. But, "if our friends could have seen the difference in the boys' faces after four days' sunshine and plenty of food!"

A league of workers was formed: subscriptions, in money and in kind, above all, *personal lay effort* are its contributions. Open air preaching, lodging house missions, lantern services are among its methods. Little by little the club becomes a "doss house;" boys can be taken to "live in;" Mr. Potter with six or seven, and in a house not far off six or seven more with a matron, form a Home. The most rudimentary notions of relative morality—e. g., a lie is worse than breaking a bicycle, have to be taught . . .

From the midnight doorstep, from the hospital, from the filthy dens of the 40,000 paupers of South London, constantly from the police court, the lads are reclaimed. Sometimes lad

habits, thieving and the rest, prove too strong. "Three alas! we have had to turn out, even though they had no homes to go to." Others, like the Eastern nomad, languish between four walls. "They love the roaming freedom of the streets." There is no natural affection. They pass father and mother and give no sign of recognition. After fourteen, if they have not already left their home, they are turned out. Civilized instinct—let alone Christian inspiration—has to be created for them.

MIGRATES TO CLAPHAM.

In 1900 St. Hugh's Home migrates to the suburb of Clapham. To homeless boys, to boys whose homes are worse than none, to boys especially who "known to the police," have been trained from five years old to steal, to the embryo "Hooligan", St. Hugh's is open. The neighbours took fright. Constant efforts—by landlords, or next door tenants—were made to get this colony of thirty-two "young ruffians" evicted. The neighbouring property was, however, bought. A chapel is opened and blessed by the Anglican Bishop of Rochester; Baptisms and Confirmations multiply, the boys asking for these privileges. Leagues and drawing room meetings, the yearly Camp, are organized. Already the name of the Rev. R. H. Benson, still of the Anglican obedience, appears on the leaflets of the Home. By 1903 the new house is furnished, the dividing wall removed, a permanent chapel put up, a bootmaking shop erected. The boys make their own boots; eight are helped to attend Grammar School. Saturday night entertainments become regular; ladies and gentlemen come to teach boys reading, singing, wood carving, brasswork, drawing, etc. A tiny cottage home, St. Joseph's, is opened in the country, and a trained nurse will be there in charge of twelve little boys too small as yet for St. Hugh's. A long list of local secretaries shows how interest in the work is spreading. And for the first time names significant for the future recur in the pages of the reports; Don Bosco; Francis of Sales; Cottolengo Sixtus V; Vincent of Paul.

The Midnight Mass, the First Communions are the supreme events. Photographs show us the altar—but still without its tabernacle—; the Stations; the candle lit statue of Our Lady. And to give life to all these, the spirit of prayer permeates the enterprise. "No Prayer, No Bread" is inscribed in the refectory the glow of the supernatural suffuses the whole; *Dominus Illuminatio Mea*. A little later, and the Salasian institutes of Milan and Turin are explicitly referred to as the original inspiration of St. Hugh's. With such a starting point, who now could wonder at the destiny?

CAMPING OUT.

Already in 1900 Mr. H. C. Richards, Q. C., M. P., had visited St. Hugh's and had expressed in a public letter his enthusiastic appreciation of its work. In the same year the Lord Mayor, Sir Alfred Newton, Bar., "created," as he confesses, "a precedent," by holding at the Mansion House a meeting over which he presides, and at which £2,500 was appealed for in aid of St. Hugh's.

In 1903 St. Joseph's cottage is in full working order; the Report pictures a fine football team—

Mr. Potter in jersey and shorts captaining it; indeed, athletics have become compulsory. "I believe in their healthy influence over boy-life more than ever." Swimming is keenly taken to; daily cold bath is *de rigeur*.

THE HOLIDAY AT BRUGES.

This year the summer holiday is at Bruges. "Extravagance!" "Absurd!" are the cries. Yet . . 7/6 for each ticket *return* to Ostend; 1/3 *return* Ostend to Bruges; £12 for lodging and washing in two enormous rooms for the whole party; 12/6 for straw for camp beds brought (5/- carriage) from England. 1/3 a head per diem for breakfast of *café au lait* and abundance of bread and butter; a dinner of soup, two helpings of meat and two vegetables; a supper of tea, bread and butter, and eggs or cheese or pudding, and all perfectly cooked! That is practically all the expense, and some must be contributed by the boys. Long walks, bathing, football matches with the Brugeois (two wins and two losses); the endless kindness of the neighbours; the admirable example of Belgian piety; the revelation implied by the sight of a Catholic mediæval town and a new country—all this well justifies the change from the expensive, inconvenient and unsparing camp at Broadstairs. Meanwhile, the year's order runs: 5.40 staff called; 6.00 Prime and Meditation; 6.30 boys called; 7.00 breakfast; 7.30 catechism or Mass; boys to work; 8.00 bedmaking and housework started; 8.30 first lot of boys to school; 9.20 last ditto; 12.00 Sext; 12.45 lunch, then games; 1.30 start for work or school again; 2.00 Nones and Intercessions; 4.00 tea; 4.45 boys back from school, games and home work; 6.30 hot supper for all washing up, classes, walks, games, swimming, or running; 9.00 Compline for all and bed. Surely a little Cosmos, established and to last.

FROM THE BUCE.

In April, 1904, came the thunderbolt. The Bishop of Rochester withdrew his patronage from St. Hugh's and his permission to use the chapel for the Eucharist. These would not be restored till a complete revision of prayers, hymns, devotions, etc., had taken place; till a chaplain, appointed by him, and in all matters responsible to him, should be placed over the spiritual life of St. Hugh's; and till the property should be made over to Trustees approved by him. These conditions, it was urged, would wholly have changed the character of St. Hugh's. It was a private venture; essentially *not* public, institutional, or diocesan; a household of adopted children looking to its head as to a foster-father, not as to the representative of any committee or society lay or ecclesiastical. This was significant. As significant was the conviction that to submit to these conditions would be to sacrifice the "thorough Catholicity" of the work. We pass rapidly over this short correspondence which is published, and in which nothing is more striking and consoling than the ample recognition, on either side, of the unvarying kindness, consideration, and sympathy of the Bishop, and of the sincerity, candour, and wholehearted "self-devotion to work which only love can make attractive" on the part of the laymen.

In September of the same year Mr. Potter who for so long had been praying "Send forth Thy light and Thy truth and they shall lead me Unto Thy holy hill and to Thy dwelling," could with intensest truth take on his lips the Latin retrospect, "*Ipsa me deduxerunt et adduxerunt*." They *have* led me—*in montem sanctum Tuum et in tabernacula tua*."

(To be continued)

A MARTYR'S EPITAPH.

Remember what a martyr said
On the rude tablet overhead:
"I was born sickly, poor and mean.
A slave: no misery could screen
The holders of the pearl of price
From Caesar's envy; therefore twice
I fought with beasts, and three times saw
My children suffer by his law:

At last my own release was earned;
I was some time in being burned,
But at the close a Hand came through
The fire above my head and drew
My soul to Christ, whom now I see
Sergius, a brother, writes for me
This testimony on the wall—
For me I have forgot it all."

Browning.

EASTER JOY

Still thy sorrow, Magdalena!
Wipe the tear-drops from thine eyes.
Not at Simeon's board thou kneelest,
Pouring thy repentant sighs;
All with thy glad heart rejoices,
All things sing with happy voices,
Alleluia.

Laugh with rapture Magdalena!
Be thy drooping forehead bright;
Banished now is every anguish,
Breaks anew thy morning light;
Christ from death the world hath freed;
He is risen, is risen, indeed!
Alleluia.

Joy, exult, O Magdalena!
He hath burst the rocky prison;
Ended are the days of darkness,
Conqueror hath He arisen.
Mourn no more the Christ departed;
Run to welcome Him, glad hearted
Alleluia!

Lift thine eyes, O Magdalena!
See, thy living Master stands!
See His face, as ever, smiling;
See those wounds upon His hands
On His feet, His sacred side —
Gems that deck the Glorified
Alleluia!

— *A Mediæval Hymn*

THE CRUCIFIED REIGNS

From Hell's deep gloom, from earth's dark tomb,
The Lord in triumph soars;
The forests raise their leafy praise,
The flowery field adores.

As star by star He mounts afar,
And hell imprisoned lies,
Let stars and light and depth and height
In alleluias rise.

Lo, He who died, the Crucified,
God over all He reigns!
On Him we call, His creatures all,
Who heaven and earth sustains.

A Hymn of Fortunatus C. 600 A. D.

Hail Altar! Awful Victim, hail!
Whose glorious pomp did so prevail,
Whose life bore death, and did restore
By dying, life forevermore. *Kyle*

ISAAC HECKER

By E. U. Lee

II. His Novitiate and Time of Studies

Part I of this sketch began and ended with the two following statements, which it is important to keep in mind in order to appreciate the writer's purpose in confining himself almost exclusively to the sacrificial aspect of Isaac Hecker's life.

1. *A typical American by birth, temperament, thought and training God seems to have elected him from birth to be a holocaust led to the Altar of divine desire for the conversion of a Protestant nation to the Catholic faith.*

2. *We will see as we go on how the sufferings of Father Hecker were of the nature of an atonement for the characteristic faults and shortcomings of the American people, and to a certain degree "the chastisement of their peace was upon him."*

His biographer, Father Elliott says: "Four distinct epochs divide Father Hecker's life: one when in early days he was driven from home and business and ultimately into the Church; another marks the extraordinary dealings of God with his soul during his novitiate and time of studies; the third was the struggle in Rome which produced the Paulist Community; the fourth and last was the long illness which completed his need of suffering and of merit, and gradually drew him down to the grave."

The first epoch we have already passed in review; the second period will occupy our present consideration, viz. *His Novitiate and Time of Studies*. Aspiring to become a Redemptorist, in company with Clarence A. Walworth and James A. McMaster, both converts from Anglicanism, he was sent for his novitiate to St. Trond the Redemptorist house of studies in Wittem, Holland. Divine Providence took care that his apprenticeship in Holy Religion should prove an exceeding hard and severe one. There was to be no bed of roses for Brother Hecker.

His experience is best told in his own language: "My novitiate was one of sore trials; for the Master of Novices seemed not to understand me, and the mani-

[illegible] [illegible] [illegible] [

intelligent class of Americans to the Catholic Religion is their spirit of intellectual self-reliance, of which their reluctance to submit to confession, just referred to, is only one of the visible signs. Submission to spiritual authority and direction is abhorrent to the American temper. Perhaps it was for this reason, that Isaac Hecker, as their holocaust, was humiliated intellectually into the very dust. God so deprived him during his course of studies of the capacity of mental application that he became known in the class room as *minus habens* and "utterly incapable."

"The time in my whole life when I felt I had gained the greatest victory by self exertion was when after weeks of labor, I was able to recite the *Pater Noster* in Latin."

"During (my second year) my stupidity augmented and reduced me to a state next to folly, and it was my delight to be treated as a fool."

One day, when his fellow students were treating me as such, and making sport at his expense, an aged father, venerated for his gifts and virtues, suddenly turned about to them and with emotion exclaimed, "You treat him as a fool and despise him; the day will come when you will think it an honor to kiss his hand."

This extraordinary, and non-natural incapacity for study, continued for two years in Holland and for one year in England. "I never went to class those years. I was a kind of scandal, of course, in the house. When I got a lucid interval of memory I studied, though much of the time I had not a book in my room."

Yet, this was the man who founded the *Catholic World*, wrote books which have gone through many editions, and became a foremost apostle of the Catholic press in America.

But he adds, "When they came to ordain me I knew enough and was sent at once to the work of the ministry." The case is much like that of the Curé of Ars.

HIS EXALTATION IN PRAYER.

While utterly refusing him ability to study God was at the same time exalting His servant to extraordinary heights of prayer, so much so that his novice master, while at one time exhorting him to become "*un saint fou*," a holy fool, at another embraces Brother Hecker rapturously and exclaims "O here is the spouse of the Canticles."

Father L'hoir, his superior in the studentate, although painfully aware of Brother Hecker's hopelessness as a student, yet had such veneration for him as a man of prayer and spiritual discernment that he sent difficult cases to the "Holy Fool", and like the saint just mentioned he was able to solve them.

MANUAL TOIL.

His deep and cheerful humility was further exemplified by the readiness with which he gave himself to be a "hewer of wood and drawer of water" for the community. Besides nursing and taking care of the sick, he labored hard and long in the kitchen, baking the bread for the entire community nearly the whole time of his stay at St. Trond. "He also carried in the fuel for the house, using a crate or hod hoisted on his back."

Not content with such mortifications, humiliations, toil and drudgery as I have already recorded, he was inflamed with such a spirit of self-conquest and immolation that he waged a persistent warfare upon himself. One of his battles was "to conquer the tendency to sleep. (He) slept on boards and on the floor." He gradually reduced his hours of sleep, until he "was able to do with five, and often with only three, in the twenty four." In later years he considered this a mistake. "I now see that such practices were in a certain sense mistaken. They necessarily consumed in mortification vitality that I could now use, if I had it, in a more useful way."

HIS INTERIOR SUFFERINGS.

Let our 19th Century Isaac explain to us in his own language the dealings of God with him during this period.

"The principal acts in all my spiritual exercises were those of resignation and conformity to the will of God, an entire fidelity to the inspirations and attractions of the Holy Spirit, and a total abandonment of myself to the conduct of Divine Providence. . . . God commands a total and entire abandonment of the soul to Him in order that He may with His grace destroy and annihilate all that He finds in it against His designs

and will . . . Not only did the spirit of God excite and elicit in me voluntary acts of self abandonment, but often my soul was as it stripped of all support, and placed, as it were, over a dark and unfathomable abyss, and thus I was made to see that my only hope was to give myself up wholly to Him. The words of Job well express this purgation of the soul when he says: 'The arrows of the Lord are in me, the rage whereof drinketh up my spirit, and the terrors of the Lord war against me.' Sometimes these pains penetrate into the remotest and most secret chambers of the soul. The faculties are in such an intensive purgation that from the excessive pain which this subtile and purifying fire causes they are suspended from their ordinary activity, and the soul, incapable of receiving any relief or escaping from its sufferings, has nothing left but to resign itself to the will and good pleasure of God. Though enveloped with an unseen, though no less real fire, suffering in every part, limb, and fibre from indescribable pains . . . she is nevertheless content for she has a secret consciousness that God is the cause of all her sufferings, and not only content—she would suffer still more for His love."

He then explains how it was this interior pressure of the Divine Love which impelled him to exterior acts of mortification together with abstinence and fasting.

"There were no penances that I had read of that seemed to me impossible. The oldest habits and other things that I was allowed to wear and to use gave me the greatest pleasure. The thought of not having wherewith to cover my nakedness, to be contemned, ridiculed, and spit upon, gave me an extreme joy. My delight consisted in wanting that which is considered necessary . . . all this I did not only do without reluctance, difficulty, and pain, but with great pleasure, ease and joy. They seemed as nothing, and I was as though I had scarcely need of a body in order to live, or, in other words, it seemed that I lived for the most part independent of the body."

THE IMPRESS OF VOCATION

And all the while God was stamping upon the soul of Isaac Hecker more and more vividly the sense of vocation in relation to the non-Catholic portion of the American people. His superior, puzzled to know what to do with him, demanded of Brother Hecker "under obedience" to set down in writing how he thought God intended to employ him in the future and this was his answer:

"It seemed to me in looking back at my career before becoming a Catholic that Divine Providence had led me . . . as it were, by the hand, through the different ways of error and made me personally acquainted with the different classes of persons and their wants, of which the people of the United States is composed, in order that after having made known to me the truth He might employ me the better to point out to them the way to His Church. *That, therefore, my vocation was to labor for the conversion of my non-Catholic fellow-countrymen.*"

To others in later years he declared in substance, says Father Elliott, "that the Holy Spirit gave him a distinct and unmistakable intimation that he was set apart to undertake in some leading and conspicuous way, the conversion of this country."

(*To be continued.*)

THE KALENDAR FOR APRIL
(Franciscan)

1. Of the Octave of Easter. St. Martina, V.M.
2. Of the Octave. St. Paul of the Cross, C.
3. *Low Sunday.* St. Benedict the Moor, C., O. F. M.
4. St. Isadore, B. D.
5. St. Vincent Ferrer, C.
6. Bl. Thomas, N., O. F. M.
7. Bl. Mary Crescentia, V. T.
8. Bl. Julian, C., O. F. M.
9. Bl. Archangel, C., O. F. M.
10. *2d Sunday after Easter.*
11. St. Leo I., P. D.
12. Bl. Angelus, C., O. F. M.
13. St. Hermenigild, M.
14. St. Justin, M.
15. St. Cyril of Alexandria, B. D.
16. St. Raphael, Archangel.
17. *3d Sunday after Easter.*
18. Bl. Andrew, C., O. F. M.
19. Bl. Conrad, C., O. F. M.
20. Bl. Leopold, C., O. F. M.
21. St. Anselm, B. D.
22. SS. Soter and Caius, PP. MM.
23. Bl. Giles of Assisi, C., O. F. M.
24. *4th Sunday after Easter.* St. Fidelis, M., O. M. Cap.
25. *St. Mark*, Ev.
26. *Our Lady of Good Counsel.*
27. Bl. James, C., O. F. M.
28. Bl. Lucius, C. T.
29. St. Peter, M.
30. St. Catherine of Siena, V.

There are some moments in our lives which at once sacrificial, sacramental and strong with the virtue of absolution for sins past; moments which are a crucible from which a stained soul may come out white as—*Father Hill.*

IN MEMORIAM.

John W. Taylor, M. Sc., F. R. C. S.

It is with feelings of the deepest affection and gratitude that we dedicate this page of our Easter number to the memory of our beloved friend and benefactor, Dr. John W. Taylor, of Birmingham, England, who died on Saturday, February 26th; and we do so asking all, who shall read these lines to repeat with us the prayer of the Latin Missal: *Requiem aeternam dona ei, Domini, et lux perpetua luceat ei. Requiescat in Pace.* It was Dr. Taylor, who together with his wife and sister-in-law, Miss Mary Buxton, gave to the Society of the Atonement the beautiful mountain, twenty-four acres in extent, on which was erected in 1900 St. Paul's Friary and from whose summit one of the most superb views in this or any other country may be seen. In the days when THE LAMP was not so popular as it has now become, Dr. Taylor was among our ablest contributors, supplying our pages not only with prose compositions of the highest literary quality but with an occasional poem of exquisite beauty.

TRIBUTE OF THE ENGLISH CHURCH TIMES.

We can do no better than reprint the fine tribute paid to this noble man of God by the English *Church Times* in its issue of March 4th:

"The passing of Dr. John W. Taylor, the eminent gynæcologist, has deprived Birmingham of one of its most distinguished surgeons, and the Church of a generous and devoted son. Until recently, when ill-health obliged him to relinquish several of the engagements of a strenuous life Dr. Taylor was Professor of Gynæcology at the University of Birmingham, and from May, 1884, when he was appointed honorary surgeon to the Birmingham and Midland Hospital for Women until his death on Saturday last, the institution held a foremost place in his affections, and to it he voluntarily devoted a large portion of his almost invaluable time and abilities. He was, in fact, regarded as one of the foremost gynæcologists in this country or in Europe. To the qualifications of an original thinker, and an ingenious and skilful operator were added rare abilities in contributing to the literature of his profession, and also in writing upon matters connected with the Church and her history. He possessed a fine artistic temperament, was a writer of delicate and beautiful poetry, and a musician and composer of no mean order.

"By Churchmen who knew something of the secret of his devotion to the voluntary side of his professional work, and of a life largely spent in doing good to his fellow creatures, Dr. Taylor has ever been regarded as a man of the highest Christian ideals, carried out with scrupulous devotion in the practical affairs of daily life. It is, perhaps, not too much to say that hundreds, perhaps thousands, of poor patients, who but for his skill and unrewarded attention must have lived in misery, rise up to-day and call him blessed. His public benefactions were considerable, but these were in small proportion to the good he did by stealth. The most modest, retiring, and charitable of men, he shrank from any recognition of his good deeds.

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"His high sense of the dignity of his profession and of its great moral responsibilities are apparent in Dr. Taylor's presidential address on "The Diminishing Birth rate," delivered before the British Gynæcological Society in 1904. Though the subject is treated purely from a professional point of view, one cannot fail to observe the intensely reverent Christian spirit underlying the statements respecting the duties and obligations of the marriage state.

"THE COMING OF THE SAINTS."

"But the literary work with which Churchmen are most familiar is the Doctor's fascinating book, *The Coming of the Saints* published in 1906, in which the traditions of the missionary journeyings of St. Joseph of Arimathea and of St. Mary Magdalene, St. Martha and St. Lazarus, and other companions of our Lord, are described with peculiar charm and interest. For many years Dr. Taylor spent his holidays in visiting the places associated with records of the coming of St. Joseph and his companions to Glastonbury, and he traced their journey step by step to the site of the little wattled church in Somersetshire, and claimed to have established, so far as without actual historical proof was possible, the truth of the foundation of Glastonbury by the good soldier who begged the Body of the Lord from Pilate.

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"Professor Taylor was the third son of the Late Rev. James Taylor, of Lewes, Sussex, and was born at Melksham, Wiltshire, in 1851.

* * * * * * * *

"The funeral was on Wednesday, at Northfield, the place of his country residence, about six miles out of Birmingham. The quaint old parish church was filled with a large congregation, including most of the prominent members of the medical profession from the city and district, and many nurses. Solemn to the eye, too, were many individual manifestations of grief at a funeral. Few of the many women present were unaffected. The coffin with its pall and lights, the reverently sung service, and the sorrowful congregation rendered the scene singularly impressive."

NEW YORK AND DARKEST AFRICA.

Among the incidents of ex-President Roosevelt's hunting trip in Darkest Africa was his visit of December 21st upon Mother Mary Paul, who is the Superioress of a Franciscan mission and hospital at Usambiya, Uganda, British East Africa. She was formerly Miss Mary Murphy of New York City and as such Colonel Roosevelt knew her.

To Father Dunn, Editor of *Good Work*, Mother Mary Paul writes as follows:

"He (Roosevelt) arrived at Eutebbe at 10 o'clock and at 11 o'clock we were waiting him at the approach to the mission. His lordship,

MOTHER MARY PAUL AND HER GIRLS. Courtesy Fr. Dunn

Right Rev. Bishop Hanlon, attended by his priests and Prince Joseph, and the sisters with me and all our children and women turned out in goodly numbers to greet Colonel Roosevelt. There were also present two bands, one from the

boys' school at Namilyango, and one from Kamilo. The latter walked sixty-five miles to get here. The day was perfect and the whole hill was decorated with flags and glorious palms.

"Up the hill came four runners who had been sent to watch when the rickshaws turned toward Usambya. Breathlessly they arrived to say 'They are coming!' A few more minutes' waiting and the first rickshaw came in sight with Colonel Roosevelt and the provincial commissioner, Mr. Knowles. Introductions and handshakes followed, and Colonel Roosevelt replied other princesses. He was gracious enough to raise his hat and shake hands with these our great ladies, as he did when bidding Prince Joseph goodby. The Baganda who witnessed this are simply mad with joy and the Musta wa Kissa (Man of Kindness) has won all hearts.

"We had the whole process of bark clothes making, which interested him immensely. Then we went to the St. Elizabeth's infirmary and on to the school we had wished to show him. The children were all in their classes at work, as I knew he would best like to see them. There are

THE BOYS' BAND OF THE MILL HILL FATHERS IN UGANDA, B. E. AFRICA
that escorted ex-President Roosevelt on the occasion of his visit to the American Catholic mission in Uganda. There are only two bands in the entire district, both taught by Catholic missionaries. These boys walked a distance of 65 miles to be present at the reception of the distinguished visitor.

By permission of "Good Work."

when I said to him that it was so kind to come. 'Kind! Why, pitchforks wouldn't have kept me away. In fact, I would have been afraid to go back to the states if I hadn't come to see you.'

"He delighted us by being in no hurry whatever. His first visit was to our mission, and that in itself was a great honor. He is delighted with the country and with the wonderful intelligence shown by our beloved Baganda, of whom I have so often written to you and all at home. The queen-sister, who ranks next to the king, was here to meet him with several mat weaving, making, cutting, cord making, some boys sewing on machines, basket making in other rooms. And then when he had looked at them and examined copy-books, he particularly noted the modest look of our women and girls and their perfect manners. I know he was sincere in his praise, and several times he wished Mrs. Roosevelt could be with him to see our schools.

"Then the children all assembled and sang for him 'The Star Spangled Banner.' Perhaps, Father Dunn, it was the tears in my own eyes which made me think there were tears in his."

I N R I

WRITTEN FOR THE LAMP.

By John Reed.

Bind Him with bonds and brand Him with rod,
Seal thy Possession with blow and with bruise;
Claim Him forever by name from His God:
Jesus of Nazareth, King of the Jews.

"Is not Christ, after all, the centre of this doctrinal, charitable, and victorious life of the Church? Hierarchy, dogmatic formulæ, institutions of apostolate or of beneficence, how little all that would concern us if we did not divine, under these manifold appearances, the expression of one and the same principle of life? Everything, indeed, goes back to Him, and the profound life of the Church is nothing else than the presence of Christ, acting in the midst of souls, nothing else than the constant energizing of this divine sap in minds and hearts." *The Holy Eucharist.*

BIBLE AND BABEL.

BY AN ANGLICAN.

EDITOR'S NOTE.—*If the article which follows had been sent us by a Catholic writer with a request to publish in* THE LAMP, *it would have been promptly refused, as likely to create in the minds of our Anglican readers an impression that the criticism was unkind or even hostile in spirit. But coming from one, who writes as an Anglican to Anglicans, we feel bound to give him the privilege of our columns. The following extracts from his letter will make manifest two things:*

1. *The contribution was not solicited by us.*
2. *It was not written originally for* THE LAMP.

"I am enclosing some MS. which I wrote seven years ago, with the intent at the time of publishing them with others in my possession in pamphlet form. However, I changed my mind and they have lain with me since. I am necessitated to make a few changes on account of what has since transpired."

If the words of Abelard that "pride," not ignorance is the "root of heresy" were carefully borne in mind by men who practically claim to know all things both in heaven and on earth, but whose souls have evidently never been clothed in the virtue of humility there would survive a hope that the Church of England might reign in peace. But this hope is dashed to the ground by the adoption of a system of theology, which makes doubt, honest doubt as it is called, the fundamental principle of all knowledge, thus reducing the dogmas of faith to a series of problematical truths more or less demonstrable by human reason. So that today all dogmas are only more or less probable, and if we are ever to possess truth at all we must enter the field of investigation through the gate of doubt, rejecting with scorn the principle of Anselm, that to attain Divine truth, faith must precede science, not science faith.

It is this rationalizing of Anglicans that has revived in the Church, Nestorianism and Arianism—this setting up of their little bit of human intellect as competent to give a rational and

intelligible explanation of the doctrine of two natures in one person. Hence we find our young divinity graduates boldly proclaiming and teaching Eliandism and Felixism without being conscious that these are but the abortive offspring of Nestorianism. Scarcely a day passes but we hear or read of some one telling us that Christ as man, was called the Son of God only in an allegorical sense. God dwelt in the human nature of Christ as in a temple; Christ is a man bearing a divinity within him wherever he goes, he is by grace the adopted Son of God as other good men; the difference between him and them is one of degree not of kind.

I hereby publicly avow that I have known Anglican clergymen in high standing to hold these doctrines, who claimed that they had been taught them in their colleges,—institutions of learning for the education of the Anglican ministry which though ostensibly the property of the Church, are, I affirm, under the control of laymen, who are thus instrumental in sending out wolves in sheep's clothing to destroy the flock for whom Christ died.

HERESY IN HIGH PLACES.

Even now as I write the Dean of Ripon (Rev. William H. Freemantle) is charged with denying the Virginal Birth of Christ, the miracle of raising the dead, the resurrection of the substantially identical body, and almost every element of the supernatural recorded in the New Testament. But the Dean of Ripon is no solitary instance of a man holding an eminent position in the Church of England and boldly and openly denying those very doctrines on whose promulgation rests the only right to existence and support which the Church possesses, or to which she can lay any well-founded claim. Not without force therefore was the argument put forward by one of the English bishops in defence of the obnoxious clause in the Accession Oath, that Protestantism (Anglicanism) is a negation, not an affirmation. What else could it be? Where is there in it the authority to affirm anything even the authenticity, or inspiration of Scripture. It was Massilon who said: "It does not take long for lay people to go from dispute to doubt, and from doubt to disbelief," and when those in high places teach the people not only to reach doubt through disputation but positively to disbelieve those fundamental articles of the Christian Faith for which the Church has lived and fought and suffered, it is no longer to be wondered at, that the forces of Infidelity should be making themselves felt in a manner to cause sober people to feel no little alarm. That the true Church of Christ will ever fail or that the gates of hell will ever prevail against it, no one who accepts the gospel can for a moment believe; but where is the man of culture today who will admit that the Anglican Church is the "pillar and the ground of the truth?" In spite of, and not with the aid of the hierarchy of Anglicanism, the common people who have accepted and for so long, so much faith, will never accept so much despair. They will not bear to be told that the Old Testament is simply mythology, and the new Testament the production of deluded men. "The English people as a whole," says Cardinal Manning, "still believe in our Lord, His love, His passion, His absolution, His most precious blood, and also in repentance, grace and, conversion . . . They come to hear, hoping for these things, and they go empty away, saying that our preaching has not come home to them, and is not what they need."

WHAT HONEST MEN WILL DO.

Anglicanism, like other isms by putting in the people's hand the Bible and a prayer book containing a ritual substantially taken from the Catholic Church, may see its ministry multiply and spread all over the earth, and as long as calumny and slander have power to publish fictions and misrepresent facts, so long no doubt will multitudes of blind, prejudiced, ignorant and indifferent people give to the English Church and its offspring an allegiance more or less real, wherever honest men who love truth and live only for it and God and the salvation of themselves and others, discover her to be wanting in the marks of a faithful Church they will drop out of her one by one to seek light, peace and the favour of God somewhere else. Many more, no doubt, of equal courage and no less sincerity,

who see her shortcomings, will remain within her in the hope that they may be able to reform her from within, by raising a warning voice and by provoking the virtuous to stand up for truth and catholicity in the teeth of the raging storm. And men will commend them for their loyalty and the purity of their motives will sanctify their actions, but they will be powerless to stem the tide of incredulity. What has already overtaken Germany, and is so vividly depicted by Rose, is now beginning its assault on the Established Church, and when the enemy from within is in league with the foe from without, he cannot be accounted as too much of a pessimist who believes that her fate is sealed. *Intus incubum periculum est*, says Cicero, and what was true of the Roman Republic, is true of Anglicanism. "The three great buttresses of religion," says Hackel "are God, freedom, and immortality," and the great work of science is, he tells us, to annihilate all belief in them. Who can deny that the German philosopher and his school find powerful auxiliaries in many who hold honoured places in the Anglican Church. To pass over the first paper in *Essays and Reviews* which is apparently a plagiarism from Lessing and is saturated with the philosophy of Le Comte, was not the second, denying the authenticity of the Bible and the truth of its prophecies, written by a clergyman, a Vice-Principal of Lampeter College? In the third written by the Savilian Professor of Geometry at Oxford, are we not told that creation and miracles afford no evidence of the existence of God? The fourth written by the Vicar of Great Stoughton maintains that the scriptural characteristics of Jesus belong not to an historical, but to an ideal personage; even the annunciation itself is not fact, but fiction. The fifth written by Mr. Goodwin boldly declares the Book of Genesis to be nothing more, nor less, than a bundle of egregious blunders. The sixth, written by Mr. Pattison, Fellow of Lincoln College, is passable, but in the seventh, written by the editor, Mr. Jowett, the inspiration of scripture is clearly denied.

And since then we have got Lux Mundi, and *Contentio Veritatis* and many others of like character which so far from being formally condemned may be almost said to have been sure stepping-stones to the Episcopal office.

WHERE?

Where then is the *Ecclesia Docens* to be found in Anglicanism? Where is there any authority within her to tell us what the Catholic Church has ever taught? A committee of convocation in the year of grace 1902 asserted the distinction of the *Ecclesia docens* and "the position of the teaching body, the clergy, which is committed to them through the appointment of the Apostles of our Lord and Saviour Jesus Christ." What is the worth of this assertion so far as the Anglican Church is concerned? What is it that she can or does teach with any binding obligation? What is it that her laity ever accept at the hands of her bishops and clergy except what they have already independently made part of their creed for the time being? "In respect to conduct or discipline," says the *Church Times* (May 9, 1902), "the directions of the United English Episcopate on matters legitimately within the reach of their authority would certainly be binding on all members of the Church of England; but in respect of doctrine they have whether individually, or collectively, nothing else to do but to put before their flocks the doctrines of the Catholic Church with such warnings and safeguards as may be required for the purpose of meeting false doctrines, which from time to time emerge. The bishops of a small part of the Church have no power to define the faith, or to teach a doctrine of their own, and must be resisted if they attempt anything of the kind." This is refreshing, and would be consoling, if only it harmonized with facts. What number of clergy or laity look forward today with any degree of confidence for Catholic doctrine to the united voice of the Anglican episcopate? The *Church Times* itself is not backward in charging many of them with being wholly ignorant of Catholic doctrine. To the minds of many of these ecclesiastical lords much of what is really Catholic doctrine is synonymous with the rankest popery; and much

of ... at they individually teach as Catholic doctrine has been time and again condemned as heresy. *Quis custodiet ipsos custodes?*

ANGLICAN PASTORALS.

And as for united episcopal directions and counsels in discipline and conduct given indeed in beautifully worded pastorals, with much humility and great tenderness of heart, well! where do they ever succeed in checking individual pride, eccentricity, or lawlessness? "When spiritual persons," says St. Basil, "take the lead in things consulted of, and the Lord's people follow them in unison of feeling, the decision will undoubtedly have been made in the fellowship of Our Lord Jesus Christ." Alas! this beautiful picture is nowhere to be seen in the Anglican Church. At no time do her sons and daughters manifest sufficient reverence for the Apostolic guidance of those who watch for their souls as men that must give an account. "All power which does not produce obedience and veneration," says Lacordaire, "prepares her its own dissolution."

In the first age of Christianity when the whole Christian community acted in corporate capacity, the apostolic order was everywhere the dominating power. Is not the reverse the case in the Anglican Church today? Here the laity control the teaching given or attempted to be given, making the Church Catholic today, and Protestant to-morrow at will. When she finds herself driven to fight infidelity she borrows Catholic principles, and when she finds herself attacked by the Church of Rome, she uses the weapons of Rationalism. Thus is she Catholic and Protestant in turn as occasion demands. "There," says the Boston *Evening Transcript*, speaking of the Episcopal Convention at San Francisco, October, 1901, "the so-called Catholic party cut no figure practically at all, and in many dioceses once strong, Catholics are now either weak or have almost disappeared." Another writer on the same subject in the *Church Times* (October 17, 1902) has these significant words: "There is enormous and ever increasing difference between the opposed sections of the American Church. Bitter and evil as were the controversies of thirty years ago concerning Ritualism the condition of the Church as a whole was better than it is now for the reason that the great parties then the old-style high Church and the old-style low Church were at bottom agreed. Now the radical Broad men and the advanced High men take their own courses and keep them, neither one heeding the other." And a little later the same writer tells us that the Broad Churchmen now rule the Church, and every instructed Catholic knows what that means.

A POPE NEEDED.

The *New York Independent* declares that "there is not a competent educated professor of geology or biology in the obscurest Presbyterian college in the United States, who believes that the Adam and Eve of Genesis were historic characters. One would have to rake all our colleges and universities with a fine tooth comb to find such a teacher and very few there would be. The belief in scientific circles of such an Adam and Eve is dead, is no longer considered or discussed." No wonder a Nova Scotia paper (*The Pictou Advocate*) should say: "The Presbyterian Church on this continent wants an infallible pope and wants him badly." And those who know the inner life of the Anglican Church will be able to make the statement even with greater emphasis of her. Yes Anglicans need above all others an infallible pope,—one to check the pride of the laity, and to restore the long lost authority of the bishops.

FOLLOWING THE CHURCH.

The wisdom of the Church in requiring the publication of the banns of matrimony is coming to be generally recognized by the civil authorities. Judges are frequently heard to applaud ecclesiastical legislation on this point, declaring that hasty and clandestine marriages account for a large percentage of divorces in this country. A law was recently enacted by the Legislature of Rhode Island making marriage licenses obtained in the State inoperative until five days after the date of issue. "The best preventive of marital infelicity," remarks the Boston *Herald* in an editorial dealing with this enactment, "is not to make divorce more difficult, but to render marriage a more serious and more deliberate undertaking."—*The Ave Maria*.

KING CHARLES, THE FIRST

Mr. Rawson, of Linden Gardens, Chiswick, England, one of the survivors of the Order of Corporate Reunion has sent us the following, from the Middlesex *Express*:

"Sunday last (30th January) being the anniversary of the execution of King Charles I, was duly observed by the Legitimist and Jacobite Societies. Late on Saturday evening the wreaths sent by the various clubs were placed round the statue of King Charles at Charing Cross by the officials of the Office of Works.

The Thames Valley Legitimist Club, the leading Carlist society in England, sent a handsome wreath of scarlet and orange immortelles (the colours of King James III. *de jure* King of Spain) in memory of Charles, King and Martyr. The "Society of King Charles the Martyr" sent a beautiful wreath, composed of red and white flowers, with the inscription "*Sancte Carole Martyr Beate Ora Pro Nobis*"; the "Royal Oak Club," Edinburgh, the "Order of the White Rose," and the "Order of St. Germain," also sent some splendid wreaths and there were several smaller remembrances from individual members of minor societies. Many members of the Thames Valley Club were present at a meeting at Whitehall after service on Sunday evening, Mr. Aloysius Lumbye presiding. Mr. Rawson of Chiswick, handed round a copy of "El Legitimusta Español" containing a most interesting life of the *de jure* sovereign of Spain, King James III. illustrated with some thirty portraits.

A visit was then paid to the statue. On Monday evening members attended a solemn evensong at the Church of St. Cuthbert's, Earls Court, when a touching sermon on the Royal Martyr was preached by Father Roe, of St. Paul's, Brighton. The service concluded with a procession in which the lovely banner of the "Society of King Charles the Martyr" was carried.

THE APPEAL OF THE PEERS

(Gilbert K. Chesterton in the London Daily News.)

Would you call upon the people, in what car shall it be told?
Call on God, whose name is pity, though our sins be very old.
Will you call on street and townships? Who but you have made the smoke
Something heavier than a vapor, something sharper than a joke?
Who, but you have taxed the townsmen of their tired and ugly tilth,
Who but you have made men forfeit for their right to live in filth?
Will you call on croft and village? On what village will you call,
That four centuries of your lordship has not left a tithe too small,
Hamlets breaking, homesteads drifting, peasants tramping, towns erased

Lo! my Lords, we gave you England—and you gave us back a waste.
Yea, a desert labeled England, where (you know, and well you know),
That the village Hampdens wither and the village idiots grow,
That the pride of grass grows mighty and the hope of man grows small
Will you call on croft and village? Let the rabbits hear your call.

Will you call on crest and scutcheon? We might heed you, if we knew
Even one gutter thief whose thousands cannot cut his way to you.
If there lived on earth one upstart from whose filthy face you shrank,
We would hear, my Lords, more gravely, of the grace and scorn of rank.

Now, if your mob of merchants, usurers, idlers, cads, you keep
One that did have Norman fathers; let your Norman fathers sleep.
Let God's good grass blow above them where their pointed pennons blew,
They were thieves and thugs and smiters; they were better men than you.

Will you call on cross and altar? and in God's name where were you
When the crashing walls of convents let the Tudor axes through?
Tell us of your deeds, Crusaders! Waken Ariosto's muse!
How you stood the Church's champions when the Church had land to lose.
You, the Russells, with the ashes of a hundred altars shod,
You, the Howards, with your wallets bursting with the gold of God.
Will you call on cross and altar—will you name the holy name?

No, by heaven, you shall not name it. Smite your very mouths for shame.
Would you call upon the people? Would you waken these things then?
Call on God, whose name is pity; do not ask too much of men.

CAN A PRIEST BE A PREACHER?

The public lectures at the Apostolic Mission House during the past month were on topics that are rarely touched on in gatherings of priests, yet they were of deep interest to all who attended.

Those lectures are given to the priest students who are in residence at the Mission House and to others living in the immediate vicinity.

The subjects treated were "Securing the Co-operation of the laity." "Avenues of legitimate publicity in mission work." "Seeing the editor or the use of the press," "Getting mission work to do."

Those weekly lectures coming under the general topic of "Preliminaries to a mission to Non-Catholics" have occupied the entire month of February.

They constitute a part of the thorough course of Homiletics and Pastoral Theology that has been elaborated for the priest students at the Mission House.

The purpose of the course is to train priests to be apt and ready talkers in the mission field. An eminent Catholic layman said in a public address recently that the art of preaching is now ranked among the lost arts. Probably the reason for it is that so many things occupy the attention of the ecclesiastical student in his seminary preparation that the art of preaching is crowded aside. Yet when the young priest is out in the ministry and begins to realize how much preaching and good preaching is demanded of him, he regrets very much that more attention had not been given to it during his seminary course. This deficiency in the seminary training along homiletic lines has sent many priests to take the Mission House course in order to supplement the seminary training.

The efficiency of any priest in the ministry lies in his ability as a ready and fluent speaker. The people are hungering for good sermons. They will attend in crowds when they are sure that there will be an attractive preacher.

The theory prevails at the Mission House that any priest who has ordinary ability can become a good preacher. A little care in the preparation of sermons and a little training in delivery will enable any one to preach well. The results have demonstrated this theory to be the true one. Preaching is not a gift with which one is endowed by nature, but rather an art to be learned by any one who cares to do so.

A. P. Doyle, C. S. P.

AMONG OUR EXCHANGES

The Pope and the Children.

Ever since the elevation of Pius X. the halls of the Vatican have echoed frequently with the voices and laughter of children. Pius X. loves to have them about him, he delights especially to receive them on the occasion of their first communion, and one of the most touching and beautiful of sights is to see him a Sunday morning, in his white robes and with his white hair, surrounded by hundreds of little ones dressed in white and with white veils on their heads, fresh from the altar rails, and listening to the *fervorino* he is delivering, and every word and phrase of which is within the comprehension of the smallest of them. Many thousands of the growing boys and girls of Rome are wearing the little silver medal he gave them on that happy morning, and will carry through life with them the memory of their first audience with His Holiness. But there was a special interest and a touch of deep pathos in the children's audience of a recent Thursday. There were about four hundred of them, girls and boys, in the Sala Ducale, and before he appeared among them, not all the efforts of the few grown-ups among them could keep them still.

They were apparently the happiest and most mercurial children in the world, and you would never have imagined that every one of them and their presence there in the Palace of the Popes represented one of the greatest tragedies in all history. At the same time last year they belonged to over a hundred homes in Calabria and Sicily, with fathers and mothers to watch over them—a fortnight later they were found wandering forlorn amid scenes of death and hor-

ror, or being dug out, terrified and bleeding, from the ruins of their houses in which fathers and mothers, brothers and sisters, had perished on that fatal morning of December 28. There were four hundred of them in the Vatican on Thursday, and there are ten times that number housed and fed and schooled in various parts of Italy thanks to the fatherly care of the Pope and the charity of Catholics all over the world. For all of them Pius X has become in a special sense the "Father of the Orphan," but the four hundred are more directly under his care than the others, for they are being brought up in different institutions in Rome and its environs. This thought is expressed happily in a little address read by one of the boys when the Pope after passing among them, has taken his place on the throne, and then the smallest of all the little girls is piloted by a nun across the floor and places a bouquet of white flowers in the hands of the Father of them all who bends over her with a smile in which kindness and sadness are blended. *Rome.*

The Third Order of St. Francis.

Georges Goyau, in speaking of social work and the church speaks a word for revitalizing the Third Order of St. Francis. The very name of St. Francis creates an atmosphere and by following his programme for ourselves we may revive his atmosphere about us. The historic role of St. Francis resulted from his profound and penetrating sense of human brotherhood. The feudal world was beginning to fall into decay, the seignorial hierarchy in many places was ceasing to be protective; it was only seeking its own advantage; it was preserving its rights and neglecting its duties. Quite gently, without shock but without weakness, St. Francis caused a breath of Christianity to pass through this edifice, and all that was superannuated, all that was frail tottered under the touch of that breath. And wherever the nobles were not fulfilling their duty of protection, and wherever they were abusing their prerogatives, the reign of Christian helpfulness began. The Saint of Assisi did not appeal to the abstract phantasmagory of "the rights of man;" he appealed to men to aid one another. It is to the grace of meekness that the Sermon on the Mount assures the possession of the earth, and in the history of humanity words of love are at last the most revolutionary. Leo XIII in recommending to Catholics to follow the example of the Poverello of Assisi, has shown all the *unused resources and renovating energies* possessed by the evangelical and Franciscan tradition. The Poverello of Assisi may become in our age, as he was in his own, the artificer of sane and true novelties, which are the daughters of the Christian past, and, thanks to that relationship, bear upon them a reflection of eternity. *Central-Blatt and Social Justice.*

State Control of Liquor in Russia.

Those who look upon Government control of the sale of liquor as the solution of the liquor problem will receive little support for their theory from the state of things in Russia. If reports be correct which have recently appeared in the papers, drunkenness has been constantly on the increase in Russia since the sale of spirits has been monopolized by the Government. The consumers are, besides it is said, obliged to purchase a very inferior article. The people are, in fact, being applied with raw spirit, which is very injurious to health. Vodka in Russia is a universal drink, it is drunk in the palace of the czar and in the poorest cottage. As it is possible to obtain in the Government shops a small bottle of vodka for less than two cents, the poorest beggar is now able to indulge in the national beverage. All attempts to save the people from drunkenness and thereby raise them, both morally and economically, have hitherto been of no avail. Before the Government took over the sale of spirits there were villages in Russia where it was impossible to buy vodka, and where the peasants were, comparatively speaking, well to do. But now the Government is inundating the smallest and most distant villages with a flood of spirits. In some of these villages the women have been turned into regular furies, not through their love

of alcohol, but owing to their hatred of it. In order to save their families from destruction they have in some districts assembled and stormed the "kasonki" (Government spirit shops), the offenders afterward being severely punished.—*Sacred Heart Review.*

Where Are the Modernists?

What has become of all the Modernists, who two years ago occupied so much attention and excited such well-founded alarm? Recently that audacious writer, Solomon Reinach, announced that there are still fifteen thousand of them among the French clergy, and the statement has had the curious result of drawing the once famous ex-Abbe Loisy to the attention of a world that had half forgotten his existence. In *The Revue Historique* for November-December, referring to this estimate of Reinach, he says: "I would not give them fifteen hundred. . . . All that the Modernists could have hoped for was that the church might tolerate them and orthodoxy mitigate its uncompromising attitude in their regard. We know what the answer of the church has been. I am neither a prophet nor the son of a prophet, and I shall take care not to make any predictions as to what will become of Modernism, but what I think I do see at present is that it is utterly routed and that its annihilation does not seem to present any difficulty. Since the death of Tyrrell there is nobody among the clergy who claims to be a Catholic while refusing obedience to the Pope." For once it is possible for Catholics to agree with Loisy.—*Rome.*

The Ghost of Guy Fawkes.

Lovers of Protestant poetry will be glad to hear that Mrs. Chaplin, the sweet singer of Galleywood, has turned up again. In the small (and feeble) magazine with a disproportionally long title, published at 5, Racquet Court, E. C., is a poem on "Guy Fawkes Day," from which we extract the following warning:

"Remember, remember, the fifth of November,
And read, and listen, and watch:
Rome's vaults are under the English Church
Her hands are on the latch.
Bundles of splintered firewood hang
Under the Bishop's sacks
And who can doubt that her matches lay (sic)
In the coat of Halifax."

The *Monthly Record*, etc., for November from which we qoute the above, has

"good reason to believe (*sic*) that there exists in London an Inquisition Room with cells, a raised platform, and a smokeless crematorium."

Compared with this, the announcement quoted from *The Echoes of Service* a magazine unknown to us, but evidently worth knowing that

"for years there has been a strong suspicion that the bombs of Barcelona were made in the Jesuits' monastery"

is comparatively tame. We learn from the same authority that "in one convent a complete theatre was found," which seems harmless enough; and also that

"in a nunnery bodies were discovered in walled up cells in such a way that it was seen they had been placed there alive and left to die, some with their knees chained to their necks."

What has Father Thurston to say to this?—*Catholic Book Notes.*

Incidents of the heroism of the Christians of Armenia during the outbreak of the Turks against them last April are still coming to our knowledge. Here is one that was recounted by the witnesses to Father Joseph Tawil, a Chaldean pastor, through whom it has become known.

On one of the days of massacre the fierce leader of a party of Turks said to a poor Catholic Chaldean woman:

"Do not be afraid: we will spare your life and make you happy, but you must become a follower of Mohammed."

"I am a Christian," answered the brave woman, "and a Christian I shall always remain."

"You refuse? Ah, in that case we will set you on fire."

"Even so, I will never renounce Christ."

The bandits poured petroleum over her garments and touched them with a lighted torch.

"In the name of the Father, and of the Son, and of the Holy Ghost," murmured the unfaltering heroine, making the sign of the cross.

Then, clasping her hands in prayer, she knelt upright and silent, as though enduring nothing.

Wherewith one of the merciless Mussulmans dealt her a blow with his scimiter.

Thus perished a martyr of the year 1909.—*Catholic Standard and Times.*

EDITOR'S MAIL BAG

HEALED AT LOURDES.

To the Editor of The Lamp:

Rev. and Dear Sir:

Readers of THE LAMP will perhaps remember that in an article which I was privileged to write on "Lourdes" for the December and January issues, I cited among others the miraculous cures of M. Fernand Delahaye of Bonneville la Louvet, Calvados and of Mlle. Armandine Roux of Paris. The former was cured in the Medical Bureau on Aug. 22, 1909, the record of his miraculously healed thigh wounds cicatrising under the eyes of the doctors; the latter in the Piscina the day before of 16 years gastric ulcers. I have since received letters from both these *miracles* which will, I think, be of interest to your readers.

It will be remembered that the Lourdes doctors refused to register Monsieur Delahaye's cure as miraculous, although they had seen the wound close before their eyes, on the grounds that they were ignorant of the state of the bone beneath, and it will be recalled that the second fistula reopened on Monsieur Delahaye's arrival home. At the end of my account of his case I said in the January number of THE LAMP, "and the final closing will soon come, for as they sat at Lourdes Our Lady, even when she tests our faith by delay, never leaves unfinished what she has begun." Here is Monsieur Delahaye's own commentary on that sentence. I give it in full:

Bonneville la Louvet,
Calvados, France
12 December, 1909

My dear Sir

I have not answered your letter of Friday sooner, as having been for the last fortnight in a factory I have had only the Sunday in which to reply to the numerous letters which I still receive. I remember indeed the young Englishman who was present at the moment of my cure, the least circumstances of it being graven on my memory and I am very happy to be able to give you some details.

Do you know that to fulfil a promise made to the Blessed Virgin I returned from Lourdes to my own home on foot some 825 kilometres or 206 leagues!!! I took two months, travelling about 25 kilometres a day. I did not travel on Sundays or Feast Days. Journeying without resources, merely in the care of God, I always found a meal and a bed when the time came round, being everywhere welcomed with enthusiasm. I had not the least mishap though I encountered tramps and travelled in all weather, wet through by perspiration, soaked to the skin by rain. Clearly I was protected by Our Lady of Lourdes.

The traces which remain of my disease are, according to the doctors, insignificant. I am very strong and work every day in a factory without any suffering, I, who, before setting out for Lourdes was incapable of walking a kilometre. (His left leg was atrophied by reason of eleven years' disease of the hip bone and the two concomitant fistulae in the thigh.)

"Make what use you wish of this letter for the good cause," continues Monsieur Delahaye. "Perhaps with it you may do some good to those of your friends who have not had the happiness to be born in our religion. May those who are seeking *the Truth* go to Lourdes. There they will find it. . . . . "

FERNAND DELAHAYE.

Mlle. Roux inter alia writes on Dec. 18, 1909, four months after her cure. "Every day I grow better and better. I am greatly changed; at a meeting of *miracles* the Lourdes doctors did not recognize me. . . . "

I am, Rev. and Dear Sir,
Yours faithfully,
F. CARR MCCLEMENT.

Ramsgate, Kent, England.

A CENTURY OF CATHOLIC CONQUEST.

To the Editor of The Lamp:

The cry in the religious world "To whom shall we go?" is well nigh universal. Protestantism, with its protean forms, is fast losing its savor for the American people. Those who still cling to the lifeless corpse into which preachers are vainly trying to infuse new life, are devoured by doubts. Conscious of their faith slipping from them, they grab at straws, abandoning one sect today to join another tomorrow. It is a known fact that a person of this town joined six different sects in one year. It is plain then that Protestantism has failed to make good its promises of satisfying men's highest craving and can hold thinking Americans no longer.

Now is the glorious opportunity for the Catholic Church. This century should be made illustrious, not only in material progress but what is vastly higher and nobler, the conquest of that nation for Christ and His Church.

THE LAMP is doing great work in this line. May it enlighten the millions of Americans, who are now longing for spiritual food, and tell them that all they need to satisfy their hunger is found in the Catholic Church.

RAYMOND VERNIMONT.

Church of the Immaculate Conception, Denton, Texas.

FIRST FRUITS.

To the Editor of The Lamp:

During the Novena for the conversion of America some weeks ago, a very extraordinary conversion took place in the very heart of a Protestant family, at Columbus, Ohio, and we thought, both you, and the readers of THE LAMP would be pleased to know it, as it is both edifying and encouraging. We give the cir-

circumstances, as they were written to one of our Sisters by a relative who is closely connected with the family in which the conversion took place.

She writes: "I write to tell you something quite wonderful, which I am sure will do you good. As you know, N. N. has been very low for sometime with consumption. Early on Friday morning, January 28th, he called his wife saying, he wished to see a Catholic priest, and that he desired to become a Catholic. The priest was at once sent for. The Rev. Father spoke kindly to him, and gave him a catechism. The following day, January 29th, he was baptized, received holy communion, and extreme unction.

His wife, as well as his brothers, all of whom were noted for being bitterly opposed to everything Catholic, were now all at once changed. All, not only attended, but glad that he had become a Catholic.

A prayer book was given him, and the Rev. Father promised to bring him a rosary. On Sunday morning, January 30th, he asked again for the rosary, and also for a crucifix. Later in the day the Rev. Father called, and invested him in the scapulars. And now the unspeakably happy convert, when he could no longer hold the crucifix, had it hung up where he could see it, exclaiming 'O how beautiful, my room has never seemed so beautiful.' Thus he continued, surrounded by his Protestant family, who were extremely touched at his happiness, and resignation. On the first of February, about 3 P. M. the good Rev. Father brought him Holy Communion again. At 6 o'clock he passed peacefully away, in the midst of his astonished, and deeply affected family, his wife, saying the prayers for a departing soul, his brother holding the Blessed Candle in his hand.

"He was buried, with a Mass of Requiem, from the Catholic Church."

In this case, not only the deceased, but so far as it is known, the whole family was removed from all Catholic influence, and may be called a "wonderful" mercy of God. Judging from all appearance, good results are to be looked for in this favored family. It is quite out of our way of doing to give such matter for publication; but we are all deeply interested in the conversion of America — in THE LAMP and its success.

Permit us to sign ourselves

Yours very sincerely,

The Sisters of the Poor of St. Francis.

OBSERVED THE CHURCH UNITY OCTAVE.

The Very Rev. Father Dopp, S. J., writes:

Our community of young Religious of the Company of Jesus, students of philosophy, letters and sciences in our college of St. John Berchmans at Louvain, gladly associate themselves in the union of prayers organized by your esteemed congregation for the return of all Christians to the Unity of the Church. I send you the list of spiritual acts which we have offered for this intention during the Octave:

111 communions.
143 assistances at Mass.
108 chaplets.
63 stations of the cross.
261 divers good works.

BURNS MORE BRIGHTLY.

An Anglican in South Africa —

I am thankful THE LAMP is to continue. My rector came from the post with it the other day, thinking it, to be the last as he had been to B—— and a priest there had been boasting that THE LAMP had gone out. I have written him to tell him, that it burns more brightly for it is *illustrated*.

FUNDS FOR THE NEW CHURCH AT CULEBRA.

Perhaps our readers will remember our appeal on behalf of Father Henry Collins for aid in erecting at Culebra, Panama, the first American Catholic Church in the Canal Zone. Under date of Feb. 25 he writes:

Your letter found me very busy, almost buried in cement, but I drop everything to answer it at once. The Most Holy Redeemer will certainly pay you for what you are doing for His pretty church here.

The following are the names of those in the Canal Zone who have answered your call:

W. E. Collins, Culebra	$10 00
Mrs. Leopold, "	50
Z. B. Cayne, "	10 00
D. Macdonald, "	10 00
Z. L. Keer, Las Cascadas	10 00
M. Morton, Miraflores	2 00

I hope to report further subscriptions soon.

As there are hardly more than one hundred subscribers to THE LAMP *in the Canal Zone this response is not bad, but what are we to say of the United States? Only seven dollars thus far received! Our Nation is spending five hundred millions to build the Panama Canal. If Americans invest so much for a material object, are the Catholics of the United States indifferent to the spiritual returns of money invested in the erection of the Church of the Most Holy Redeemer five hundred feet above the Canal at its highest point. There is time yet. Let us redeem ourselves.*

EDITOR OF THE LAMP.

Lord Strathcona has placed his splendid residence in Montreal at the disposal of Mgr. Bruchesi, the Archbishop, during the Eucharistic Congress to be held there next September. The residence contains many rare art treasures and is sumptuously furnished.

BOOK NOTICES

We have received from the Dolphin Press, 1305 Arch St., Philadelphia, Pa. *The Life of St. Clare* ascribed to Thomas of Celano of the Order of Friars Minor (1253-1261). Translated and edited by Father Paschal Robinson O. F. M. Price $1.07, prepaid. We hope to give this important addition to Franciscan literature in the vernacular, a careful review next month.

We quote as follows from the Dolphin Press announcement:

"The life of St. Clare opens up a page of mediaeval biography full of beauty and pathetic interest.

"The first woman to embrace the manner of life introduced by St. Francis of Assisi, St. Clare became after Francis himself the chief factor in bringing about that great religious movement which told so wonderfully upon the spiritual life of the West and upon the history of the thirteenth century. And in so far as it may be allowable to associate the idea of romance with such a subject, the friendship of St. Francis and St. Clare forms one of the most romantic chapters in the lives of the Saints.

"As an appendix to the Saint's contemporary biography a translation of her Rule is added, made from the original document of 1253."

We congratulate the book's prospective readers upon a delight in store for them,—a twofold enjoyment for the book appeals to and satisfies the best literary and the most exacting artistic sense. Printing, binding and illustrations could hardly be improved upon.

THE RELIGIOUS PERSECUTION IN FRANCE 1900-1906 *by J. Napier Broadhead*, Author of *Slav and Moslem*, 1907. Kegan Paul, French, Trübner & Co., Ltd., London; B. Herder, 1 South Broadway, St. Louis, Mo.

The French nation, by a vast majority, are a Catholic people. They have a Republican form of Government. And yet the Rulers of France are deliberately seeking to overthrow the Catholic Church and exterminate the Christian Religion. How is it possible? The author of these terse and incisive considerations (or studies of the rise and progress of the French atheocracy) tells us in detail how and why this religious persecution is possible. It would seem incredible that such monstrous wrong and injustice could be perpetrated upon a "free" people. But alas! both the past and the present make it only too easy to believe and understand. We know what the English Government did to the English Church and the faith and practice of the English people. And in our own country today we see the many at the mercy of the few, and legislation for the benefit of the minority. *Humanum paucis vivit genus.* Indifference to and contempt for the game and business of politics seems to be characteristic of the better class of Frenchmen as it is of Americans. The responsibility for wicked rulers and bad laws lies at the door of these good citizens but indifferent patriots. Yet again, to quote from our author. "It is easy to see how a little judicious electoral geometry and arithmetic will always give the Government a majority. Each *arrondissement* having a deputy, it is only necessary to cut up a given district, notably anti-clerical, into a great many *arrondissements*, in order to secure an increased member of deputies. Also vice and *vice versa* the process need only be reversed in districts suspected of "clericalism". We must also remember that at least one-third of the electors never vote, and so the Government can always have a majority.

Misunderstanding of the politics—religious situation in France, and possibly lack of sympathy too, is due in this country not to a spirit of Protestant hostility and ignorance of the relation of Church and State but to the one-sided and *ex parte* reports of the French newspapers. Thus—"The founder and owner of *La Lanterne* is said to be a Frankfort Jew, and, it is an open secret that all the advanced Socialist and anti-clerical dailies are owned or controlled by the princes of Israel. And it is from these that English and American papers seem to derive all their information regarding the Church in France." In the interest of truth and justice it is devoutly to be hoped that books like this may be widely distributed. The author is not only a Defender of the Faith but of Holy Church and religion itself.

J. M. C.

THE DWELLER ON THE BORDERLAND, *by Marquis Clara Lanza*, is an appropriate and significant title for this excellent book, sure by its wonderfully sympathetic insight into spiritual nature, to hold if not touch those of its readers taking it up merely as a vivid novel, and to be a source of help and encouragement to those battling for the things of the spirit, who are for that reason able to grasp the significance of its teaching. Lionel Farnsworth (the Dweller) and chief character of the book is a Presbyterian, who at the beginning of the story has lost even the cold faith which had been vouchsafed him in his belief. He is married to Maggie of insignificant personality, for whom nevertheless he has a real affection, according to his development. Lionel and Maggie having hitherto lived in a small town, move to the city,—where the former becomes the tutor to the nephew of a Mrs. Burton (Hilda) a widow and a devout Catholic. Hilda becomes the one, through her efforts to open Lionel's eyes to things beyond his limited view, both by her own teaching and that of her friend, Father Benwick, to guide him from the confines of the Borderland of Earth and Unsatisfactoriness, to the broad country of spirit and truth, where we leave him at the end, a priest of the Roman Church.

C. C.